

Francis Parrish

Sep^r 24-1704

The his Book
The Lorde Send that
i may Profit by
it



Small 1st

Small 2nd

Small 3rd

page I



MR. JOHN BUNTAN.



N.

THE
HEAVENLY FOOTMAN:
OR, A
DESCRIPTION
OF THE

MAN that gets to HEAVEN:

Together with the Way he runs in, the
marks he goes by: And some direc-
tions how to run so as to obtain.

By J O H N B U N Y A N.

To which is added,
The Life and Death of the said JOHN BUNYAN,
And also his Last S E R M O N.

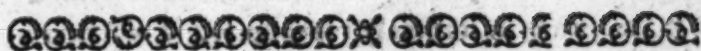
GEN. xix. 17. *And it came to pass, when they had brought them forth abroad, that they said, escape for thy life: look not behind thee, neither stay thou in all the plains: Escape to the mountains, lest thou be consumed.*

L O N D O N:
Sold by J. BUNYAN, above the Monument.

MDCCLXXVII.

②

A



An Epistle to all the SLOTHFUL and
CARELESS PEOPLE.

FRIENDS,

Solomon saith, That the desire of the slothful killeth him; and if so, what will slothfulness itself do to those that entertain it? The proverb is, He that sleepeth in the harvest is a son that causeth shame: And this I dare be bold to say, no greater shame can befall a man, then to see that he hath fooled away his soul, and sinned away eternal life. And I am sure this is the next way to do it; namely, to be slothful; slothful, I say, in the work of salvation. The vineyard of the slothful man, in reference to the things of this life, is not fuller of briars, nettles, and stinking weeds, than he that is slothful for heaven, hath his heart full of heart-choaking and soul-damning sin.

Slothfulness hath these two evils: First, To neglect the time in which it should be getting of

heaven; and by that means doth, in the second place, bring in untimely repentance. I will warrant you, that he who should lose his soul in this world through slothfulness, will have no cause to be glad thereat when he comes to hell.

Slothfulness is usually accompanied with carelessness, and carelessness is for the most part begotten by senselessness; and senselessness doth again put fresh strength into slothfulness, and by this means the soul is left remediless.

Slothfulness shutteth out Christ; slothfulness shameth the soul.

Slothfulness it is condemned even by the feeblest of all the creatures. Go to the ant thou sluggard, consider her ways and be wise. The sluggard will not plough by reason of the cold; (that is, he will not break up the fallow ground of his heart, because there must be some pains taken by him that will do it); therefore he shall begin harvest, (that is, when the saints of God shall have their glorious heaven and happiness given to them); but the sluggard shall have nothing, that is, be never the better for his crying for mercy, according to that in Matth. xxv. 10, 11, 12,

If

Slothful and Careless People.

vii

If you would know a sluggard in the things of heaven, compare him with one that is slothful in the things of this world: As,

1. He that is slothful is loth to set about the work he should follow: so is he that is slothful for heaven.

2. He that is slothful, is one that is willing to make delays: so is he that is slothful for heaven.

3. He that is a sluggard, any small matter that cometh in between, he will make it a sufficient excuse to keep him off from plying his works: so it is also with him that is slothful for heaven.

4. He that is slothful doth his work by the halves: and so it is with him that is slothful for heaven. He may almost, but he shall never altogether obtain perfection of deliverance from hell; he may almost, but he shall never (without he mend) be altogether a saint.

5. They that are slothful, do usually lose the season

season in which things are to be done : and thus it is also with them that are slothful for heaven, they miss the season of grace. And therefore,

6. They that are slothful have seldom or never good fruit ; so also it will be with the soul-sluggard.

7. They that are slothful they are chid for the same ; so also will Christ deal with those that are not active for him. Thou wicked or slothful servant, out of thine own mouth will I judge thee ; thou saidst I was thus, and thus, wherefore then gavest not thou my money to the bank ? &c. Take the unprofitable servant, and cast him into utter darkness, where shall be weeping and gnashing of teeth.

1. What shall I say ? time runs : and will ye be slothful ?

2. Much of your lives are past ; and will ye be slothful ?

3. Your souls are worth a thousand worlds ; and will you be slothful ?

4. The

Slothful and Careless People.

ix

4. The day of death and judgment is at the door ; and will you be slothful ?

5. The curse of God hangs over your head ; and will you be slothful ?

6. Besides, the devils are earnest, laborious, and seek by all means every day, by every sin, to keep you out of heaven, and hinder you of salvation ; and will you be slothful ?

7. Also your neighbours are diligent for things that will perish ; and will you be slothful for things that will endure for ever ?

8. Would you be willing to be damned for slothfulness ?

9. Would you be willing the angels of God should neglect to fetch your souls away to heaven when you lie a-dying, and the devils stand by ready to scramble for them ?

10. Was Christ slothful in the work of your redemption ?

11. Are

11. Are his ministers slothful in tendering this unto you?

12. And, lastly, If all this will not move, I tell you God will not be slothful or negligent to damn you, (whose damnation now of a long time slumbereth not), nor the devils will not neglect to fetch thee, nor hell neglect to shut its mouth upon thee.

Sluggard, art thou asleep still? art thou resolved to sleep the sleep of death? Will neither tidings from heaven or hell awake thee? Wilt thou say still, Yet a little folding of the arms to sleep? Wilt thou yet turn thyself in thy sloth, as the door is turned upon the hinges? O that I was one that was skilful in lamentation, and had but a yearning heart towards thee, how would I pity thee! How would I bemoan thee! O that I could with Jeremiah let my eyes run down with rivers of waters for thee! Poor soul, lost soul, dying soul, what a hard heart have I that I cannot mourn for thee! If thou wouldst lose but a limb, a child or a friend, it would not be so much, but poor man it is thy soul; if it was to lie in hell but for a day, but for a year, nay, ten thousand years, it would (in comparison) be nothing: but

Slothful and Careless People.

71

O it is for ever ! O this cutting ever ! What a
foul-amazing word will that be, which saith, De-
part from me ye cursed into EVERLASTING fire,
&c.

Objection. But if I should set in, and run as
you would have me, then I must run from all my
friends ; for none of them are running that way.

Answer. And if thou dost, thou wilt run into
the bosom of Christ, and of God, and then what
harm will that do thee ?

Object. But if I run this way, then I must run
from all my sins.

Ans. That is true indeed ; yet if thou dost
not, thou wilt run into hell-fire.

Object. But if I run this way, then I shall be
hated, and lose the love of my friends and relati-
ons, and of those that I expect benefit from, or
have reliance on, and I shall be mocked of all my
neighbours.

Ans. And if thou dost not, thou art sure to
lose the love and favour of God for thy folly, (I
will

will laugh at your calamities, and mock when your fear cometh); and if thou wouldst not be hated and mocked, then take heed thou by thy folly dost not procure the displeasure and mockings of the great God; for his mocks and hatred will be terrible, because they will fall upon thee in terrible times, even when tribulation and anguish taketh hold on thee; which will be when death and judgment comes, when all the men in the earth, and all the angels in heaven, cannot help thee.

Object. But surely I may begin this time enough, a year or two hence, may I not?

Ans. First, Hast thou any lease of thy life? Did ever God tell thee thou shalt live half a year, or two months longer? nay, it may be thou mayst not live so long. And therefore,

Secondly, Wilt thou be so sottish and unwise, as to venture thy soul upon a little uncertain time?

Thirdly, Dost thou know whether the day of grace will last a week longer or no? For the day
of

of grace is past with some before their life is ended ; and if it should be so with thee, wouldst thou not say, O that I had begun to run before the day of grace had been past, and the gates of heaven shut against me. But,

Fourthly, If thou shouldst see any of thy neighbours neglect the making sure of either house or land themselves, if they had it proffered to them, saying, Time enough hereafter, when the time is uncertain ; and besides, they do not know whether ever it will be proffered to them again, or no : I say, wouldst thou not then call them fools ? And if so, then dost thou think that thou art a wise man to let thy immortal soul hang over hell by a thread of uncertain time, which may soon be cut asunder by death ?

But to speak plainly, all these are the works of a slothful spirit. Arise, man, be slothful no longer ; set foot, and heart, and all into the way of God, and run, the crown is at the end of the race ; there also standeth the loving fore-runner, even Jesus, who hath prepared heavenly provision to make thy soul welcome, and he will give it

B

thee

thee with a willinger heart than ever thou canst desire it of him. O therefore do not delay the time any longer, but put into practice the words of the men of Dan to their brethren, after they had seen the goodness of the land of Canaan: Arise, say they, &c. for we have seen the land, and behold it is very good; and ye are still, (or do you forbear running?) Be not slothful to go, and to enter to possess the land: Judg, xviii. 19. Farewel.

I wish your souls may meet with

comfort at the journey's end.

JOHN BUNYAN,

THE

THE
HEAVENLY FOOTMAN:
OR, A
DESCRIPTION
OF THE
MAN that gets to HEAVEN.

R. COR. II. 24. *So run that ye may obtain.*

HEaven and happiness is that which every one desireth, insomuch that wicked Balaam could say, Let me die the death of the righteous, and let my last end be like his: Yet for all this, there are but very few that do obtain that ever-to-be-desired glory, insomuch that many eminent professors drop short of a welcome from God into this pleasant place. The apostle, therefore, because he did desire the salvation of the souls of the Corinthians to whom he writes this epistle, layeth them down in these words, such counsel, which if taken, would be for their help and advantage.

B-2

First,

First, Not to be wicked, and sit still, and wish for heaven ; but to run for it.

• Secondly, Not to content themselves with every kind of running ; but, saith he, So run that ye may obtain. As if he should say, Some, because they would not lose their souls, they begin to run betimes, they run apace, they run with patience, they run the right way : Do you so run. So run from both father and mother, friends and companions, and thus, that they may have the crown : Do you so run. Some run through temptations, afflictions, good report, evil report, that they may win the pearl : Do you so run. So run that ye may obtain.

These words they are taken from men's running for a wager : A very apt similitude to set before the eyes of the saints of the Lord. Know ye not that they which run in a race, run all, but one obtains the prize ? So run that ye may obtain. That is, do not only run, but be sure you win as well as run. So run that ye may obtain.

• I shall not need to make any great ado in opening the words at this time, but shall rather lay down one doctrine that I do find in them ; and in
 prosecuting

prosecuting that, I shall shew you, in some measure, the scope of the words.

The doctrine is this: They that will have heaven, must run for it; I say, they that will have heaven, they must run for it. I beseech you to heed it well. Know ye not, that they which run in a race run all, but one obtains the prize? So run ye. The prize is heaven, and if you will have it, you must run for it. You have another scripture for this in the 12th of the Hebrews, the 1st, 2d, and 3d verses: Wherefore seeing also, saith the apostle, that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. And let us run, saith he.

Again, saith Paul, I so run not as uncertainly; so fight I, &c.

But before I go any further :-

I. Fleeings.

Observe, that this running is not an ordinary, or

any sort of running, but it is to be understood of the swiftest sort of running; and therefore in the 6th of the Hebrews, it is called a fleeing: That we might have strong consolation, who have fled for refuge to lay hold on the hope set before us. Mark, who have fled. It is taken from the 20th of Joshua, concerning the man that was to flee to the city of refuge, when the avenger of blood was hard at his heels, to take vengeance on him for his offence he had committed; therefore it is a running or fleeing for one's life: A running with all might and main, as we use to say. So run.

2. Pressing.

Secondly, This running in another place is called a pressing. I press towards the mark; which signifieth, that they that will have heaven, they must not stick at any difficulties they meet with; but press, crowd, and thrust through all that may stand between heaven and their souls. So run.

3. Continuing.

Thirdly, This running is called in another place,

place, a continuing in the way of life. If you continue in the faith grounded, and settled ; and be not moved away from the hope of the gospel of Christ. Not to run a little now and then, by fits and starts, or half-way, or almost thither, but to run for my life, to run through all difficulties, and to continue therein to the end of the race, which must be to the end of my life. So run that ye may obtain. And the reasons for this point are these.

1. Because all or every one that runneth doth not obtain the prize : there be many that do run, yea, and run far too, who yet miss of the crown that standeth at the end of the race. You know that all that run in a race do not obtain the victory ; they all run, but one wins. And so it is here, it is not every one that runneth, nor every one that striveth for the mastery, that hath it. Though a man do strive for the mastery, saith Paul, yet he is not crowned, unless he strive lawfully ; that is unless he so run, and so strive, as to have God's approbation. What, do ye think that every heavy-heeled professor will have heaven ? What, every lazy one ? every wanton and foolish professor, that will be stopped by any thing, kept back by any thing, that scarce runneth so fast

fast heavenward as a snail creepeth on the ground?

Nay there are some professors that do not go on so fast in the way of God as a snail doth go on the wall; and yet these think, that heaven and happiness is for them. But stay, there are many more that run than there be that obtain; therefore he that will have heaven must run for it.

2. Because you know, that tho' a man do run, yet if he do not overcome, or win, as well as run, what will they be the better for their running? They will get nothing. You know the man that runneth, he doth do it that he may win the prize: but if he doth not obtain it, he doth lose his labour, spend his pains and time, and that to no purpose; I say, he getteth nothing. And ah! how many such runners will there be found in the day of judgment? Even multitudes, multitudes that have run, yea, run so far as to come to heaven-gates, and not able to get any further, but there stand knocking, when it is too late, crying, Lord, Lord, when they have nothing but rebukes for their pains. Depart from me, you come not here, you came too late, you run too lazily; the door is shut. When once the master of the house is risen up, saith Christ, and hath shut to the door, and ye begin to stand without, and

and to knock, saying, Lord, Lord, open to us, I will say, I know you not, depart, &c. O sad will the state of those be that run and miss; therefore, if you will have heaven, you must run for it; and so run that ye may obtain.

3. Because the way is long, (I speak metaphorically,) and there is many a dirty step, many a high hill, much work to do, a wicked heart, world, and devil to overcome; I say, there are many steps to be taken by those that intend to be saved, by running or walking in the steps of that faith of our father Abraham. Out of Egypt thou must go through the Red sea; thou must run a long and tedious journey, through the vast howling wilderness, before thou come to the land of promise.

4. They that will go to heaven they must run for it; because, as the way is long, so the time in which they are to get to the end of it is very uncertain; the time present is the only time; thou hast no more time allotted thee than that thou now enjoyest; Boast not thyself of to-morrow, for thou knowest not what a day may bring forth. Do not say, I have time enough to get to heaven seven years hence; for I tell thee, the bell

bell may toll for thee before seven days more be ended ; and when death comes, away thou must go, whether thou art provided or not ; and therefore look to it ; make no delays ; it is not good dallying with things of so great concernment as the salvation or damnation of thy soul. You know he that hath a great way to go in a little time, and less by half than he thinks of, he had need to run for it.

5. They that will have heaven, they must run for it ; because the devil, the law, sin, death, and hell, follow them. There is never a poor soul that is going to heaven, but the devil, the law, sin, death, and hell, make after that soul. The devil, your adversary, as a roaring lion, goeth about seeking whom he may devour. And I will assure you, the devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlasting fall. Also the law, that can shoot a great way, have a care thou keep out of the reach of those great guns, the ten commandments. Hell also hath a wide mouth ; it can stretch itself farther than you are aware of. And as the angel said to Lot, Take heed, look not behind thee, neither tarry thou in all the plain,
(that

(what is, any where between this and heaven), lest thou be consumed; so say I to thee, Take heed, tarry not, lest either the devil, hell, death, or the fearful curses of the law of God, do overtake thee, and throw thee down in the midst of thy sins, so as never to rise and recover again. If this were well considered, then thou, as well as I, wouldst say, They that will have heaven must run for it.

6. They that will go to heaven must run for it; because perchance the gates of heaven may be shut shortly. Sometimes sinners have not heaven-gates open to them so long as they suppose; and if they be once shut against a man, they are so heavy, that all the men in the world, or all the angels in heaven, are not able to open them. I shut and no man can open, saith Christ. And how if thou shouldst come but one quarter of an hour too late? I tell thee, it will cost thee an eternity to bewail thy misery in. Francis Spira can tell thee what it is to stay till the gates of mercy be quite shut; or to run so lazily, that they be shut before thou get within them. What, to be shut out! what, out of heaven! Sinner, rather than lose it, run for it; yea, and so run that thou mayest obtain.

7. Lastly,

7. Lastly, Because if thou lose, thou lovest all, thou lovest soul, God, Christ, heaven, ease, peace, &c. Besides, thou layest thyself open to all the shame, contempt, and reproach, that either God, Christ, saints, the world, sin, the devil, and all, can lay upon thee. As Christ saith of the foolish builders, so will I say of thee, if thou be such a one who runs and missest; I say, even all that go by will begin to mock at thee, saying, This man began to run well, but was not able to finish. But more of this anon.

Quest. But how should a poer soul do to run? For this very thing is that which afflicteth me fore, (as you say), to think that I may run, and yet fall short. Methinks to fall short at last, O, it fears me greatly! Pray tell me, therefore, how I should run.

Ans. That thou mayest indeed be satisfied in this particular, consider these following things.

The first direction.

If thou wouldst so run as to obtain the kingdom of heaven, then be sure that thou get into the way
that

that leadeth thither: For it is a vain thing to think that ever thou shalt have the prize, though thou runnest never so fast, unless thou art in the way that leads to it. Set the case, that there should be a man in London that was to run to York for a wager; now, though he run never so swiftly, yet if he run full south, he might run himself quickly out of breath, and be never the nearer the prize, but rather the farther off. Just so is it here; it is not simply the runner, nor yet the hasty runner, that winneth the crown, unless he be in the way that leadeth thereto. I have observed, that little time which I have been a professor, that there is a great running to and fro, some this way, and some that way, yet it is to be feared most of them are out of the way, and then, though they run as swift as the eagle can fly, they are benefited nothing at all.

Here is one runs a-quaking, another a-ranting; one again runs after the baptism, and another after the Independency: Here is one for Free-will, and another for Presbytery; and yet possibly most of all these sects run quite the wrong way, and yet every one is for his life, his soul, either for heaven or hell.

C

If

If thou say, Which is the way ? I tell thee it is CHRIST, THE SON OF MARY, THE SON OF GOD. J-esus saith, I am the way, the truth, and the life ; no man cometh to the Father but by me. So then thy business is, (if thou wouldst have salvation), to see if Christ be thine, with all his benefits ; whether he hath shewed thee that thy sins are washed away with his heart blood, whether thou art planted into him, and whether thou have faith in him, so as to make a life out of him, and to conform thee to him ; that is, such faith as to conclude that thou art righteous, because Christ is thy righteousness, and so constrained to walk with him as the joy of thy heart, because he saveth thy soul. And for the Lord's sake take heed, and do not deceive thyself, and think thou art in the way upon too slight grounds ; for if thou miss of the way, thou wilt miss of the prize, and if thou miss of that I am sure thou wilt lose thy soul, even that soul which is worth more than the whole world.

But I have treated more largely on this in my book of the two covenants, and therefore shall pass it now ; only I beseech thee to have a care of thy soul,

soul; and that thou mayst so do, take this counsel :

Mistrust thy own strength, and throw it away; down on thy knees in prayer to the Lord for the spirit of truth ; search his word for direction ; flee seducers company ; keep company with the soundest Christians, and be sure thou have a care of Quakers, Ranters, Free-willers : Also do not have too much company with some Anabaptists, though I go under that name myself. I tell thee this is such a serious matter, and I fear thou wilt so little regard it, that the thought of the worth of the thing, and of thy too light regarding of it, doth even make my heart ache whilst I am writing to thee. The Lord teach thee the way by his spirit, and then I am sure thou wilt know it. So run.

Only by the way, let me bid thee have a care of two things, and so I shall pass to the next thing.

1. Have a care of relying on the outward obedience to any of God's commands, or thinking

thyself ever the better in the sight of God for that.

2. Take heed of fetching peace for thy soul from any inherent righteousness: But if thou canst believe, that as thou art justified freely by the love of God, through the redemption that is in Christ; and that God for Christ's sake hath forgiven thee, not because he saw any thing done, or to be done, in or by thee, to move him thereunto to do it; for that is the right way; the Lord put thee into it and keep thee in it.

The second direction.

As thou shouldst get into the way, so thou shouldst also be much in studying and musing on the way. You know men that would be expert in any thing, they are usually much in studying of that thing, and so likewise is it with those that quickly grow expert in any way. This therefore thou shouldst do: let thy study be much exercised about Christ, which is the way, what he is, what he hath done, and why he is what he is, and why he hath done what is done; as, why he took upon him the form of a servant,
Phil.

Phil. ii. ; why he was made in the likeness of man ; why he cried, why he died ; why he bare the sin of the world ; why he was made sin, and why he was made righteousness ; why he is in heaven in the nature of man, and what he doth there. Be much in musing and considering of these things ; be thinking also enough of those places which thou must not come near, but leave some on this hand, and some on that hand ; as it is with those that travel into other countries, they must leave such a gate on this hand, and such a bush on that hand, go by such a place, where standeth such a thing. Thus therefore you must do, Avoid such things which are expressly forbidden in the word of God. Withdraw thy foot far from her, and come not nigh the door of her house, for her steps take hold of hell, going down to the chambers of death. And so of every thing that is not in the way, have a care of it, that thou go not by it ; come not near it, have nothing to do with it. So run.

The third direction.

Not only thus, but, in the next place, Thou must strip thyself of those things that may hang

upon thee, to the hindering of thee in the way to the kingdom of heaven, as covetousness, pride, lust, or whatever else thy heart may be inclining unto, which may hinder thee in this heavenly race. Men that run for a wager, if they intend to win as well as run, they do not use to incumber themselves or carry those things about them that may be any hindrance to them in their running. Every man that striveth for the mastery is temperate in all things; That is, he layeth aside every thing that would be any wise a disadvantage to him; as saith the apostle, Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us. It is but a vain thing to talk of going to heaven, if thou let thy heart be incumbered with those things that would hinder. Would you not say that such a man would be in danger of losing, though he run, if he fill his pockets with stones, hang heavy garments on his shoulders, and great lumpish shoes on his feet? So it is here: thou talkest of going to heaven, and yet fillest thy pockets with stones, *i. e.* fillest thy heart with this world, lettest that hang on thy shoulders, with its profits and pleasures: Alas, alas, thou art widely mistaken: If thou intendest

to win, thou must strip, thou must be temperate in all things. Thou must so run.

The fourth direction.

Beware of by-paths; take heed thou dost not turn into those lanes which lead out of the way. There are crooked paths, paths in which men go astray, paths that lead to death and damnation, but take heed of all those. Some of them are dangerous because of practice, some because of opinion, but mind them not; mind the path before thee, look right before thee, turn neither to the right hand nor to the left, but let thine eyes look right on, even before thee; Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: Remove thy foot far from evil. This counsel being not so seriously taken as given, is the reason of that starting from opinion to opinion, reeling this way and that way, out of this lane into that lane, and so missing the way to the kingdom. Though the way to heaven be but one, yet there are many crooked lanes and by-paths shoot down upon it, as I may say. And again, notwithstanding the kingdom of heaven be the biggest city, yet usually those by-paths are most beaten, most travellers

go those ways ; and therefore the way to heaven is hard to be found, and as hard to be kept in by reason of these. Yet, nevertheless, it is in this case as it was with the harlot of Jericho ; she had one scarlet thread tied in her window, by which her house was known : So it is here, the scarlet streams of Christ's blood run throughout the way to the kingdom of heaven ; therefore mind that, see if thou do find the besprinkling of the blood of Christ in the way, and if thou do, be of good cheer, thou art in the right way ; but have a care thou beguile not thyself with a fancy ; for then thou mayest light into any lane or way ; but that thou mayst not be mistaken, consider, though it seem never so pleasant, yet if thou do not find that in the very middle of the road there is written with the heart-blood of Christ, that he came into the world to save sinners, and that we are justified, though we are ungodly : shun that way ; for this it is which the apostle meaneth when he saith, We have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh. How easy a matter is it in this our day, for the devil to be too cunning for poor souls, by calling his
by:

by-paths the way to the kingdom ! If such an opinion or fancy be but cried up by one or more, this inscription being set upon it by the devil, [This is the way of God], how speedily, greedily, and by heaps, do poor simple souls throw away themselves upon it ; especially if it be daubed over with a few external acts of morality, if so good ! But this is because men do not know painted by-paths from the plain way to the kingdom of heaven. They have not yet learned the true Christ, and what his righteousness is, neither have they a sense of their own insufficiency ; but are bold, proud, presumptuous, self-conceited, And therefore,

The Fifth direction.

Do not thou be too much in looking too high in thy journey heavenwards. You know men that run a race do not use to stare and gaze this way and that, neither do they use to cast up their eyes too high, lest haply, through their too much gazing with their eyes after other things, they in the mean time stumble, and catch a fall. The very same case is this : if thou gaze and stare after every opinion and way that comes into the world, also if thou be prying overmuch into God's secret decrees, or let thy heart too much entertain questions

questions about some nice foolish curiosities, thou mayst stumble and fall, as many hundreds in England have done, both in ranting and quakerie to their own eternal overthrow, without the marvellous operation of God's grace be suddenly stretched forth to bring them back again. Take heed therefore, follow not that proud lofty spirit, that, devil-like, cannot be content with his own station. David was of an excellent spirit, where he saith, Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: My soul is even as a weaned child. Do thou so run.

The sixth direction.

Take heed that you have not an ear open to every one that calleth after you as you are in your journey. Men that run, you know, if any do call after them, saying, I would speak with you, or go not too fast, and you shall have my company with you, if they run for some great matter, they use to say, alas, I cannot stay, I am in haste, pray talk not to me now: neither can I stay for you, I am running for a wager: If I win I am made,

made, if I lose I am undone, and therefore hinder me not. Thus wise are men when they run for corruptible things, and thus shouldst thou do, and thou hast more cause to do so than they, forasmuch as they run but for things that last not, but thou for an incorruptible glory. I give thee notice of this betimes, knowing that thou shalt have enough call after thee, even the devil, sin, this world, vain company, pleasures, profits, esteem among men, ease, pomp, pride, together with an innumerable company, of such companions; one crying, stay for me; the other saying, Do not leave me behind; a third saying, And take me along with you. What, will you go, saith the devil, without your sins, pleasures, and profits? Are you so hasty? Can you not stay and take those along with you? Will you leave your friends and companions behind you? Can you not do as your neighbours do, carry the world, sin, lust, pleasure, profit, esteem among men, along with you? Have a care thou do not let thine ear now be open to the tempting, enticing, alluring, and soul intangling flatteries of such sink-souls as these are. My son, saith Solomon, if sinners entice thee, consent thou not.

You

You know what it cost the young man which Solomon speaks of in the 7th of the Proverbs, that was enticed by a harlot, With much fair speech she won him, and caused him to yield, with the flattering of her lips she forced him, till he went after her as an ox to the slaughter, or as a fool to the correction of the stocks; even so far, till the dart struck through his liver, and knew not that it was for his life. Harken unto me now therefore, saith he, O ye children, and attend to the words of my mouth, let not thine heart decline to her ways, go not astray in her paths, for she hath cast down many wounded, yea, many strong men have been slain, (that is, kept out of heaven); by her house is, the way to hell, going down to the chambers of death. Soul, take this counsel, and say, Satan, sin, lust, pleasure, profit, pride, friends, companions, and every thing else, let me alone, stand off, come not nigh me, for I am running for heaven, for my soul, for God, for Christ, from hell and everlasting damnation; if I win, I win all, and if I lose, I lose all: let me alone, for I will not hear. So run.

The

The seventh direction.

In the next place, be not daunted though thou meetest with never so many discouragements in thy journey thither. That man that is resolved for heaven, if Satan cannot win him by flatteries, he will endeavour to weaken him by discouragements; saying, thou art a sinner, thou hast broke God's law, thou art not elected, thou comest too late, the day of grace is past, God doth not care for thee, thy heart is naught, thou art lazy, with a hundred other discouraging suggestions. And thus it was with David, where he saith, I had fainted, unless I had believed to see the loving-kindness of the Lord in the land of the living. As if he should say, the devil did so rage, and my heart was so base, that had I judged according to my own sense and feeling, I had been absolutely distracted; but I trusted to Christ in the promise, and looked that God would be as good as his promise, in having mercy upon me, an unworthy sinner; and this is that which encouraged me, and kept me from fainting. And thus must thou do when Satan, or the law, or thy own conscience, do go about to dishearten thee, either by the greatness of thy sins, the wickedness of

D

thy

thy heart, the tediousness of the way, the loss of outward enjoyments, the hatred that thou wilt procure from the world, or the like; then thou must encourage thyself with the freeness of the promises, the tender heartedness of Christ, the merits of his blood, the freeness of his invitations to come in, the greatness of the sin of others that have been pardoned, and that the same God, through the same Christ, holdeth forth the same grace as free as ever. If these be not thy meditations, thou wilt draw very heavily in the way to heaven, if thou do not give up all for lost, and so knock off from following any farther; therefore, I say, take heart in thy journey, and say to them that seek thy destruction, Rejoice not against me, O my enemy, for when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me. So run.

The eighth direction.

Take heed of being offended at the cross that thou must go by before thou come to heaven. You must understand (as I have already touched) that there is no man that goeth to heaven but he must go by the cross. The cross is the standing way-mark by which all they that go to glory must pass.

We

10 We must through much tribulation enter into the kingdom of heaven. Yea, and all that will live godly in Christ Jesus shall suffer persecution. If thou art in the way to the kingdom, my life for thine thou wilt come at the cross shortly, (the Lord grant thou dost not shrink at it, so as to turn thee back again). If any man will come after me, saith Christ, let him deny himself, and take up his cross daily, and follow me. The cross it stands, and hath stood, from the beginning, as a way-mark to the kingdom of heaven. You know, if one ask you the way to such and such a place, you, for the better direction, do not only say, this is the way, but then also say, you must go by such a gate, by such a stile, such a bush, tree, bridge, or such like: Why so it is here; art thou inquiring the way to heaven? Why I tell thee Christ is the way; into him thou must get, into his righteousness, to be justified; and if thou art in him, thou wilt presently see the cross, thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the way that leads to heaven, and turn up some of those crooked lanes that lead down to the chambers of death.

Now thou mayst know the cross by these six things.

1. It is known in the doctrine of justification.
2. In the doctrine of mortification.
3. In the doctrine of perseverance.
4. In self-denial.
5. Patience.
6. Communion with poor saints.

1. In the doctrine of justification, there is a great deal of the cross in that ; a man is forced to suffer the destruction of his own righteousness for the righteousness of another. This is no easy matter for a man to do ; I assure you it stretcheth every vein in his heart, before he will be brought to yield to it. What for a man to deny, reject, abhor, and throw away all his prayers, tears, alms, keeping of sabbaths, hearing, reading, with the rest, in the point of justification, and to count them accursed ; and to be willing, in the very midst of the sense of his sins, to throw himself wholly upon the righteousness and obedience of another man, abhorring his own, counting it as deadly sin, as the open breach of the law : I say, to do this in deed and in truth, is

is the biggest piece of the cross : and therefore Paul calleth the very thing a suffering; where he saith, And I have suffered the loss of all things (which principally was his righteousness) that I might win Christ, and be found in him, not having (but rejecting) my own righteousness. That is the first.

2. In the doctrine of mortification is also much of the cross. Is it nothing for a man to lay hands on his vile opinions, on his vile sins, of his bosom sins, of his beloved, pleasant, darling sins, that stick as close to him as the flesh sticks to the bones? What, to lose all these brave things that my eyes behold, for that which I never saw with my eyes? What, to lose my pride, my covetousness, my vain company, sports and pleasures, and the rest? I tell you this is no easy matter; if it were, what need all those prayers, sighs, watchings? What need we be so backward to it? Nay, do you not see, that some men, before they will set about this work they will even venture the loss of their souls, heaven, God, Christ, and all? What means else all those delays and put-offs, saying, Stay a little longer, I

am

am loth to leave my sins while I am so young, and in health? Again, what is the reason else that others do it so by the halves, coldly and seldom, notwithstanding they are convinced over and over; nay, and also promise to amend, and yet all's in vain? I will assure you, to cut off right hands, and to pluck out right eyes, is no pleasure to the flesh.

3. The doctrine of perseverance is also cross to the flesh; which is not only to begin but to hold out, not only to bid fair, and to say, Would I had heaven, but so to know Christ, to put on Christ, and walk with Christ so as to come to heaven. Indeed it is no great matter to begin to look for heaven, to begin to seek the Lord, to begin to shun sin; O but it is a very great matter to continue with God's approbation! My servant Caleb, saith God, is a man of another spirit, he hath followed me (followed me always, he hath continually followed me) fully, he shall possess the land. Almost all the many thousands of the children of Israel in their generation, fell short of perseverance when they walked from Egypt towards the land of Canaan. Indeed they went to work at first pretty willingly, but they were very short;

short-winded, they were quickly out of breath, and in their hearts they turned back again to Egypt.

It is an easy matter for a man to run hard for a spurt, for a furlong, for a mile or two: O, but to hold out for a hundred, for a thousand, for ten thousand miles, that man that doth this, he must look to meet with cross pain, and wearisomeness to the flesh, especially if as he goeth he meeteth with briars and quagmires, and other incumbrances, that make his journey so much the more painfuller.

Nay, do you not see with your eyes daily, that perseverance is a very great part of the cross? why else do men so soon grow weary? I could point out many, that after they have followed the ways of God about a twelvemonth, others it may be two, three, or four (some more, and some less) years, they have been beat out of wind, have taken up their lodging and rest before they have got half way to heaven, some in this, some in that sin; and have secretly, nay, sometimes openly said, the way is too strait, the race too long, the religion too holy, and cannot hold out, I can go no farther.

And

And so likewise of the other three, (to wit), patience, self-denial, communion and communication with and to the poor saints : How hard are these things ? It is an easy matter to deny an other man, but it is not so easy a matter to deny one's self ; to deny myself out of love to God, his gospel, to his saints, of this advantage, and of that gain ; nay, of that which otherwise I might lawfully do, were it not for offending them. That scripture is but seldom read, seldomer put in practice, which saith, I will eat no flesh while the world standeth, if it make my brother to offend ; again, We that are strong ought to bear the infirmities of the weak, and not to please ourselves. But how froward, how hasty, how peevish and self-resolved are the generality of professors at this day ! Also how little considering the poor, unless it be to say, Be thou warmed and filled ! But to give is a seldom work ; also especially to give to any poor : I tell you all things are contrary to flesh, and blood ; and that man that hath but a watchful eye over the flesh, and also some considerable measure of strength against it, he shall find his heart in these things like unto a starting horse, that is rid without a curbing bridle, ready to start at every thing that is offensive

offensive to him ; yea, and ready to run away too, do what the rider can.

It is the cross which keepeth those that are kept from heaven. I am persuaded, were it not for the cross, where we have one professor we should have twenty ; but this cross, that is it which spoileth all.

Some men, as I said before, when they come at the cross they can go no farther, but back again to their sins they must go. Others they stumble at it, and break their necks ; others again, when they see the cross is approaching, they turn aside to the left hand, or to the right hand, and so think to get heaven another way ; but they will be deceived. For all that will live godly in Christ Jesus, mark, shall be sure to suffer persecution. There are but few when they come at the cross, cry, Welcome cross, as some of the martyrs did to the stake they were burned at : Therefore, if you meet with the cross in thy journey, in what manner soever it be, be not daunted, and say, Alas, what shall I do now ! But rather take courage, knowing, that by the cross is the way to the kingdom. Can a man be-
lieve :

believe in Christ and not be hated by the devil? Can he make a profession of this Christ, and that sweetly and convincingly, and the children of Satan hold their tongue? or the devil endure that Christ Jesus should be honoured both by faith and a heavenly conversation, and let that soul be lone at quiet? Did you never read, that the dragon persecuted the woman? And that Christ saith, In the world you shall have tribulation?

The ninth direction.

Beg of God that he would do these two things for thee: First, Enlighten thine understanding: And, secondly, Inflame thy will. If these two be but effectually done, there is no fear but thou wilt go safe to heaven.

One of the great reasons why men and women do so little regard the other world, it is, because they see so little of it: And the reason why they see so little of it is, because they have their understanding darkened: and therefore, saith Paul, Do not you believers walk as do other Gentiles, even in the vanity of their minds, having their understanding darkened, being alienated from the life of God through the ignorance (or foolishness)

ness) that is in them, because of the blindness of their heart. Walk not as those, run not with them : alas, poor souls, they have their understandings darkened, their hearts blinded, and that is the reason they have such undervaluing thoughts of the Lord Jesus Christ, and the salvation of their souls. For when men do come to see the things of another world, what a God, what a Christ, what a heaven, and what an eternal glory there is to be enjoyed ; also when they see that it is possible for them to have a share in it, I tell you it will make them run through thick and thin to enjoy it. Moses, having a sight of this, because his understanding was enlightened, he feared not the wrath of the king, but chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. He refused to be called the son of the king's daughter ; accounting it wonderful riches to be accounted worthy of so much as to suffer for Christ, with the poor despised saints ; and that was because he saw him who was invisible, and had respect unto the recompence of reward. And this is that which the apostle usually prayeth for in his epistles for the saints, namely, That they might know what is the hope of God's calling,

ing, and the riches of the glory of his inheritance in the saints; and that they might be able to comprehend with all saints, what is the breadth, and length, and depth, and know the love of Christ, which passeth knowledge. Pray therefore that God would enlighten thy understanding; that will be a very great help unto thee. It will make thee endure many a hard brunt for Christ; as Paul saith, After you were illuminated, ye endured a great fight of afflictions.—You took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. If there be never such a rare jewel lying just in a man's way, yet if he sees it not, he will rather trample upon it than stoop for it, and it is because he sees it not. Why, so it is here, though heaven be worth never so much, and thou hast never so much need of it, yet if thou see it not, that is, have not thy understanding opened or enlightened to see, thou wilt not regard at all: therefore cry to the Lord for enlightning grace and say, Lord, open my blind eyes; Lord, take the vail off my dark heart, shew me the things of the other world, and let me see the sweetness, glory, and excellency of them for Christ his sake. This the first.

The

The tenth direction.

to Cry to God that he would inflame thy will also with the things of the other world. For when a man's will is fully set to do such or such a thing, then it must be a very hard matter that shall hinder that man from bringing about his end. When Paul's will was set resolutely to go to Jerusalem, (tho' it was signified to him before, what he should suffer), he was not daunted at all; nay, saith he, I am ready, (or willing) not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus. His will was inflamed with love to Christ; and therefore all the persuasions that could be used wrought nothing at all.

Your self-willed people no body knows what to do with them; we use to say, He will have his own will, do all what you can. Indeed to have such a will for heaven, is an admirable advantage to a man that undertaketh a race thither; a man that is resolved, and hath his will fixed, saith he, I will do my best to advantage myself; I will

E

do

do my worst to hinder my enemies ; I will not give out as long as I can stand ; I will have it or I will lose my life ; though he slay me yet will I trust in him, I will not let thee go except thou bless me. I will, I will, I will, O this blessed enflamed will for heaven ! What is it like ? If a man be willing, then any argument shall be matter of encouragement ; but if unwilling, then any argument shall give discouragement ; this is seen both in saints and sinners ; in them that are the children of God, and also those that are the children of the devil. As,

1. The saints of old, they being willing and resolved for heaven, what could stop them ? Could fire and faggot, sword or halter, stinking dungeons, whips, bears, bulls, lions, cruel rackings, stoning, starving, nakedness, &c. and in all these things they were more than conquerors, through him that loved them ; who had also made them willing in the day of his power.

2. See again, on the other side, the children of the devil, because they are not willing, how many shifts and starting-holes they will have. I have married a wife, I have a farm, I shall offend my landlord, I shall offend my master, I shall lose

lose my trading, I shall lose my pride, my pleasures, I shall be mocked and scoffed, therefore I dare not come. I, saith another, will stay till I am older, till my children are out, till I am got a little aforehand in the world, till I have done, this and that, and the other business;—but alas, the thing is, they are not willing: for, were they but soundly willing, these and a thousand such as these, would hold them no faster than the cords held Samson, when he broke them like burnt flax. I tell you the will is all; that is one of the chief things which turns the wheel either backwards or forwards; and God knoweth that full well, and so likewise doth the devil; and therefore they both endeavour very much to strengthen the will of their servants: God, he is for making of his a willing people to serve him; and the devil, he doth what he can to possess the will and affection of those that are his with love to sin; and therefore when Christ comes close to the matter, indeed, saith he, You will not come to me. How often would I have gathered you as a hen doth her chickens, but you would not. The devil hath possessed their wills, and so long he was sure enough of them.

O therefore cry hard to God to enflame thy will for heaven and Christ: thy will, I say, if that be rightly set for heaven, thou wilt not be beat off with discouragements; and this was the reason that when Jacob wrestled with the angel, though he lost a limb, as it were, and the hollow of his thigh was put out of joint as he wrestled with him, yet saith he, I will not, mark, I will not let thee go, except thou blest me. Get thy will tipt with the heavenly grace, and resolution against all discouragements, and then thou goest full speed for heaven; but if thou faulter in thy will, and be not found there, thou wilt run hobbling and halting all the way thou runnest, and also to be sure wilt fall short at last. The Lord give thee a will and courage.

Thus have I done with directing thee how to run to the kingdom; be sure thou keep in memory what I have said unto thee, lest thou lose thy way. But because I would have thee think of them, take all in short in this little bit of paper.

1. Get into the way. 2. Then study on it.
3. Then strip, and lay aside every thing that would hinder. 4. Beware of by-paths. 5. Do no

not gaze and stare too much about thee; but be sure to ponder the paths of thy feet. 6. Do not stop for any that call after thee, whether it be the world, the flesh, or the devil; for all these will hinder thy journey, if possible. 7. Be not daunted with any discouragements thou meetest with as thou goest. 8. Take heed of stumbling at the cross. 9. Cry hard to God for an enlightened heart, and a willing mind, and God give thee a prosperous journey.

Yet before I do quite take my leave of thee, let me give thee a few motives along with thee. It may be they will be as good as a pair of spurs to prick on thy lumpish heart in this rich journey.

The first motive.

Consider there is no way but this, thou must either win or lose. If thou winnest, then heaven, God, Christ, glory, ease, peace, life, yea, life eternal, is thine; thou shalt be made equal to the angels in heaven; thou shalt sorrow no more, sigh no more, feel no more pain; thou shalt be out of the reach of sin, hell, death, the devil, the grave, and whatever else may endeavour thy hurt. But contrariwise, and if thou lose, then

thy loss is heaven, glory, God, Christ, ease, peace, and whatever else which tendeth to make eternity comfortable to the saints; besides, thou procurest eternal death, sorrow, pain, blackness, and darkness, fellowship with devils, together with the everlasting damnation of thy own soul.

The second motive.

Consider that this devil, this hell, death and damnation, followeth after thee as hard as they can drive, and have their commission so to do by the law, against which thou hast sinned; and therefore for the Lord's sake make haste.

The third motive.

If they seize upon thee before thou get to the city of refuge, they will put an everlasting stop to thy journey. This also cries, Run for it.

The fourth motive.

Know also, that now heaven-gates, the heart of Christ, with his arms, are wide open to receive thee. O methinks that this consideration, that

the devil followeth after to destroy, and that Christ standeth open armed to receive, should make thee reach out and fly with all haste and speed ! And therefore,

The fifth motive.

Keep thine eyes upon the prize ; be sure that thy eyes be continually upon the profit thou art like to get. The reason why men are so apt to faint in their race for heaven, it lieth chiefly in either of these two things :

1. They do not seriously consider the worth of the prize : or else if they do, they are afraid it is too good for them ; but most lose heaven for want of considering the prize and the worth of it. And therefore, that thou mayst not do the like, keep thy eye much upon the excellency, the sweetness, the beauty, the comfort, the peace, that is to be had there by those that win the prize. This was that which made the apostle run through any thing ; good report, evil report, persecution, affliction, hunger, nakedness, peril by sea, and peril by land, bonds and imprisonments. Also it made others endure to be stoned, sawn asunder, to have their eyes bored out with augers.

augers, their bodies broiled on gridirons, their tongues cut out of their mouths, boiled in cauldrons, thrown to the wild beasts, burned at the stake, whipped at posts, and a thousand other fearful torments, while they looked not at the things that are seen, (as the things of this world), but at the things that are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal. O this word eternal, that was it that made them ; that when they might have had deliverance, they would not accept of it : for they knew in the world to come they should have a better resurrection.

2. And do not let the thoughts of the rareness of the place make thee say in thy heart, This is too good for me ; for I tell thee, heaven is prepared for whosoever will accept of it, and they shall be entertained with hearty good welcome. Consider therefore, that as bad as thou have got thither ; thither went scrubbed beggarly Lazarus, &c. Nay, it is prepared for the poor : Harken, my beloved brethren, saith James, take notice of it, hath not God chosen the poor of this world rich in faith, and heirs of the

the kingdom? Therefore take heart and run, man.

And,

The sixth motive.

Think much of them that are gone before. First, How really they got into the kingdom. Secondly, How safe they are in the arms of Jesus; would they be here again for a thousand worlds? Or if they were, would they be afraid that God would not make them welcome? Thirdly, What they would judge of thee if they knew thy heart began to allure thee, and to persuade thee to stop thy race; would they not call thee a thousand fools? and say, O, that he did but see what we see, feel what we feel, and taste of the dainties that we taste of! O, if he were one quarter of an hour to behold, to see, to feel, to taste and enjoy, but the thousandth part of what we enjoy, What would he do? What would he suffer? What would he leave undone? would he favour sin? Would he love this world below? Would he be afraid of friends, or shrink at the most fearful threatnings that the greatest tyrants could invent to give him? Nay, those who have had but a sight of these things by faith, when they have
been

been as far off from them as heaven from earth, yet they have been able to say with a comfortable and merry heart, as the bird that sings in the spring, That this and more shall not stop them from running to heaven. Sometimes, when my base heart hath been inclined to this world, and to loiter in my journey towards heaven, the very consideration of the glorious saints and angels in heaven, what they enjoy, and what low thoughts they have of the things of this world together, how they would befool me, if they did but know that my heart was drawing back, hath caused me to rush forward, to disdain these poor, low, empty, beggarly things, and to say to my soul, Come, soul, let us not be weary; let us see what this heaven is; let us even venture all for it, and try if that will quit the cost. Surely Abraham, David, Paul, and the rest of the saints of God, were as wise as any are now, and yet they lost all for this glorious kingdom. O! therefore, throw away sinking lusts, follow after righteousness, love the Lord Jesus, devote thyself unto his fear, I'll warrant thee he will give thee a goodly recompence. Reader, what sayst thou to this? Art thou resolved to follow me? Nay, resolve if thou canst

canst to get before me. So run, that ye may obtain.

The seventh motive.

To encourage thee a little farther, set to the work, and when thou hast run thyself down weary, then the Lord Jesus will take thee up, and carry thee: Is not this enough to make any poor soul begin his race? Thou (perhaps) criest, O but I am feeble, I am lame, &c. well but Christ hath a bosom; consider, therefore, when thou hast run thyself down weary, he will put thee in his bosom: He shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. This is the way that fathers take to encourage their children, saying, Run, sweet babe, till thou art weary, and then I will take thee up and carry thee. He will gather his lambs with his arms, and carry them in his bosom: When they are weary they shall ride.

The eighth motive.

Or else he will convey new strength from hea-

ven

heaven into any soul, which will be as well. The youths shall faint and be weary, and the young men shall utterly fail ; but they that wait upon the Lord shall renew their strength ; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not be faint. What shall I say besides what hath already been said ? Thou shalt have good and easy lodging, good and wholesome diet, the bosom of Christ to lie in, the joys of heaven to feed on. Shall I speak of the satiety and of the duration of all these ? Verily to describe them to the height is a work too hard for me to do.

The ninth motive.

Again, methinks the very industry of the devil, and the industry of his servants, &c. should make you that have a desire to heaven and happiness to run apace. Why, the devil, he will lose no time, spare no pains, also neither will his servants, both to seek the destruction of themselves and others ; and shall not we be as industrious for our own salvation ? Shall the world venture the damnation of their souls for a poor corruptible

corruptible crown ; and shall not we venture the loss of a few trifles for an eternal crown ? Shall they venture the loss of eternal friends, as God to love, Christ to redeem, the Holy Spirit to comfort, heaven for habitation, saints and angels for company, and all this to get and hold communion with sin, and this world, and a few base, drunken, swearing, lying, covetous wretches, like themselves ? And shall not we labour as hard, run as fast, seek as diligently, nay, a hundred times more diligently, for the company of these glorious eternal friends, though with the loss of such as these, nay, with the loss of ten thousand times better than these poor, low, base, contemptible things ? Shall it be said at the last day, That wicked men made more haste to hell, than you did make to heaven ? That they spent more hours, days, and that early and late, for hell, than you spent for that which is ten thousand thousand of thousand times better ? O let it not be so, but run with all might and main.

Thus you see I have here spoken something, though but little. Now I shall come to make some use and application of what hath been said, and so conclude.

The first use.

You see here, that he that will go to heaven, he must run for it ; yea, and not only run, but so run, that is, (as I have said), to run earnestly, to run continually, to strip off every thing that would hinder in his race with the rest. Well then, do you so run.

1. And now let us examine a little. Art thou got into the right way ? Art thou in Christ's righteousness ? Do not say yes in thy heart, when in truth there is no such matter. It is a dangerous thing, you know, for a man to think he is in the right way, when he is in the wrong. It is the next way for him to lose his way, and not only so, but if he run for heaven, as thou sayest thou dost, even to lose that too. O this is the misery of most men, to persuade themselves that they run right, when they never had one foot in the way ! The Lord give thee understanding here, or else thou art undone for ever. Prithee, soul, search when was it thou turned out of thy sins and righteousness into the righteousness of Jesus Christ. I say, dost thou see thyself in him ? And

is he more precious to thee than the whole world?
Is thy mind musing on him? Dost thou count his
company more precious than the whole world?
Dost thou count all things but poor, lifeless,
empty, vain things, without communion with
him? Doth his company sweeten all things? and
his absence embitter all things? Soul, I beseech
thee be serious, and lay it to heart, and do not
take things of such weighty concernment as the
salvation or damnation of thy soul, without good
ground.

2. Art thou unladen of the things of this
world, as pride, pleasures, profits, lusts, vani-
ties? What! dost thou think to run fast enough
with the world, thy sins and lusts, in thy heart?
I tell thee, soul, they that have laid all aside,
every weight, every sin, and are got into the
nimblest posture, they find work enough to run;
so to run as to hold out.

To run through all that opposition, all the
jostles, all these rubs, over all the stumbling-
blocks, over all the snares, from all the intangle-
ments, that the devil, sin, the world, and their
own hearts, lay before them; I tell thee, if thou

art going heavenward, thou wilt find it no small or easy matter. Art thou therefore discharged and unladen of these things? Never talk of going to heaven if thou art not. It is to be feared thou wilt be found among the many that will seek to enter in, and shall not be able.

The second use.

If so, then in the next place, what will become of them that are grown weary before they are got half way thither? Why, man, it is he that holdeth out to the end that must be saved; it is he that overcometh that shall inherit all things; it is not every one that begins. Agrippa gave a fair step for a sudden, he steps almost into the bosom of Christ in less than half an hour. Thou (saith he to Paul) hast almost persuaded me to be a Christian. Ah! but it was but almost; and so he had as good been never a whit; he slept fair indeed, but yet he stopt short; he was hot while he was at it, but he was quickly out of wind. O this but almost! I tell you, this but almost, it lost his soul. Methinks I have seen something how these poor wretches that get but almost to heaven, how fearfully their almost, and their
but

but almost, will torment them in hell : when they shall cry out in the bitterness of their souls, saying, almost a Christian. I was almost got into the kingdom, almost out of the hands of the devil, almost out of my sins, almost from under the curse of God ; almost, and that was all, almost, but not altogether. O that I should be almost at heaven, and should not go quite through! Friend, it is a sad thing to sit down before we are in heaven, and to grow weary before we come to the place of rest ; and if it should be thy case, I am sure thou dost not so run as to obtain. But again,

The third use.

In the next place, What then will become of them that some time since were running post-haste to heaven, (insomuch that they seemed to out-strip many), but now are running as fast back again? Do you think those will ever come thither? What, to run back again to sin, to the world, to the devil, back again to the lust of the flesh? Oh! It had been better for them not to have known the way of righteousness, than after they have known it, to turn (to turn back again) from the

holy commandment. Those men shall not only be damned for sin, but for professing to all the world that sin is better than Christ: For the man that runs back again, he doth as good as say, I have tried Christ, and I have tried sin, and I do not find so much profit in Christ as in sin. I say, this man declareth this, even by his running back again. O sad! What a doom they will have, who were almost at heaven-gates, and then run back again. If any draweth back, saith Christ, my soul shall have no pleasure in him. Again, No man having put his hand to the plough, that is, set forward (in the ways of God) and looking back, (turned back again), is fit for the kingdom of heaven. And if not fit for the kingdom of heaven, then for certain he must needs be fit for the fire of hell: And therefore, (saith the apostle), those that bring forth these apostatizing fruits, as briars and thorns, are rejected, being nigh unto cursing, whose end is to be burned. O there is never another Christ to love them by bleeding and dying for them! And if they shall not escape that neglect (then how shall they escape, that reject and turn their backs upon) so great salvation? And if the righteous, that is, they that run for it, will find work enough to get

get to heaven, then where will the ungodly backsliding sinner appear? Or if Judas the traitor, or Francis Spira the backslider, were but now alive in the world to whisper these men in the ear a little, and tell them what it hath cost their souls for backsliding, surely it would stick by them, and make them afraid of running back again, so long as they had one day to live in this world.

The fourth use.

So again, fourthly, how like to these men's sufferings will those be, that have all this while sat still, and have not so much as set one foot forward to the kingdom of heaven. Surely he that backslideth, and he that sitteth still in sin, they are both of one mind; the one he will not stir, because he loveth his sins, and the things of this world; the other he runs back again, because he loveth his sins, and the things of this world; is it not one and the same thing? They are all one here, and shall not one and the same hell hold them hereafter? He is an ungodly one that did once look after him, and then ran quite back again; and therefore that word must certainly drop out of the mouth of Christ against them

them both, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

The fifth use.

Again, here you may see, in the next place, that is, They that will have heaven, must run for it; then this calls aloud to those who began but a while since to run, I say, for them, to mend their pace if they intend to win; you know that they which come hindmost, had need run fastest. Friend, I tell thee, there be those that have run ten years to thy one, nay, twenty to five, and yet if thou talk with them, sometimes they will say, they doubt they shall come late enough. How then will it be with thee? Look to it therefore that thou delay no time, not an hour's time, but part speedily with all, with every thing that is an hindrance to thee in thy journey, and run; yea, and so run that thou mayst obtain.

The sixth use.

Again, sixthly, You that are old professors, take
you

you heed that the young striplings of Jesus, that began to strip but the other day, do not out-run you, so as to have that scripture fulfilled on you, The first shall be last, and the last first; which will be a shame to you, and a credit to them. What, for a young soldier to be more courageous than he that hath been used to wars! To you that are hindermost, I say, strive to out-run them that are before you; and you that are foremost, I say, hold your ground, and keep before them in faith and love, if possible; for indeed that is the right running, for one to strive to out-run another; even for the hindermost to endeavour to overtake the foremost, and he that is before should be sure to lay out himself to keep his ground, even to the very utmost. But then,

The seventh use.

Again, How basely do they behave themselves, how unlike are they to win, that think it enough to keep company with the hindmost? There are some men that profess themselves such as run for heaven as well as any; yet if there be but any lazy, slothful, cold, half-hearted professors in the country,

country, they will be sure to take example by them; they think if they can but keep pace with them they shall do fair; but these do not consider that the hindmost lose the prize. You may know it if you will, that it cost the foolish virgins dear for their coming too late. They that were ready went in with him, and the door was shut. Afterwards, (mark) afterwards came the other (the foolish) virgins, saying, Lord, open to us: But he answered and said, depart, I know you not. Depart, lazy professors, cold professors, slothful professors. O! methinks the word of God is so plain for the overthrow of your lazy professors, that it is to be wondered men do take no more notice of it. How was Lot's wife served for running lazily, and for giving but one look behind her, after the things she left in Sodom? How was Esau served for staying too long before he came for the blessing? And how were they served that are mentioned in the 13th of Luke, for staying till the door was shut? Also the foolish virgins; a heavy after-groan will they give that have thus staid too long. It turned Lot's wife into a pillar of salt; it made Esau weep with an exceeding loud and bitter cry; it made Judas hang himself; yea, and it will make thee curse the day in which thou

wast

wast born, if thou miss of the kingdom, as thou wilt certainly do, if this be thy course. But,

The eighth use.

Again, How, and if thou by thy lazy running shouldst not only destroy thyself, but also thereby be the cause of the damnation of some other, for thou being a professor, thou must think that others will take notice of thee; and because thou art but a poor, cold, lazy runner, and one that seeks to drive the world and pleasures along with thee: why, thereby others will think of doing so too. Nay, say they, why may not we as well as he? He is a professor, and yet he seeks for pleasures, riches, profits; he loveth vain company, and he is so and so, and professeth that he is going for heaven; yea, and he saith also he doth not fear but he shall have entertainment; let us therefore keep pace with him, we shall fare no worse than he. O how fearful a thing will it be, if thou shalt be instrumental to the ruin of others by thy halting in the way of righteousness! Look to it, thou wilt have strength little enough to appear before God, to give an account of the loss of thy
own

own soul; thou needest not have to give an account for others; why, thou didst stop them from entering in. How wilt thou answer that saying, you would not enter in yourselves, and them that would you hinder; for that saying will be eminently fulfilled on them that through their own idleness do keep themselves out of heaven, and by giving of others the same example, hinder them also.

The ninth use.

Therefore, now to speak a word to both of you, and so I shall conclude.

1. I beseech you, in the name of our Lord Jesus Christ, that none of you do run so lazily in the way to heaven as to hinder either yourselves or others. I know that even he which runs lazily, if he should see a man running for a temporal life, if he should so much neglect his own well-being in this world, as to venture, when he is a-running for his life, to pick up here and there a lock of wool that hangeth by the way-side, or to step now and then aside out of the way for to gather

ther up a straw or two, or any rotten stick ; I say, if he should do this when he is a running for his life, thou wouldst condemn him ; and dost thou not condemn thyself that dost the very same in effect, nay worse, that loiterest in thy race, notwithstanding thy soul, heaven, glory, and all is at stake. Have a care, have a care, poor wretched sinner, have a care.

2. If yet there shall be any that, notwithstanding this advice, will still be flagging and loitering in the way to the kingdom of glory, be thou so wise as not to take example by them. Learn of no man farther than he followeth Christ. But look unto Jesus, who is not only the author and finisher of faith, but who did, for the joy that was set before him, endure the cross, despise the shame, and is now set down at the right-hand of God ; I say, look to no man to learn of him no farther than he followeth Christ. Be ye followers of me, (saith Paul), even as I am of Christ, 1 Cor. xi. 1. Though he was an eminent man, yet his exhortation was, that none should follow him any farther than he followed Christ.

Provocation.

Provocation.

Now that you may be provoked to run with the foremost, take notice of this. When Lot and his wife were running from cursed Sodom to the mountains, to save their lives, it is said, that his wife looked back from behind him, and she became a pillar of salt ; and yet you see that neither her practice, nor the judgment of God that fell upon her for the same, would cause Lot to look behind him. I have sometimes wondered at Lot in this particular ; his wife looked behind her, and died immediately, but let what would become of her, Lot would not so much as look behind him to see her. We do not read that he did so much as once look where she was, or what was become of her ; his heart was indeed upon his journey, and well it might : there was the mountain before him, and the fire and brimstone behind him ; his life lay at stake, and he had lost it if he had but looked behind him. Do thou so run ; and in thy race remember Lot's wife, and remember her doom ; and remember for what that doom did overtake her ; and remember that
God

God made her an example for all lazy runners, to the end of the world; and take heed thou fall not after the same example. But,

If this will not provoke thee, consider thus, 1. Thy soul is thy own soul, that is either to be saved or lost; thou shalt not lose my soul by thy laziness. It is thy own soul, thy own ease, thy own peace, thy own advantage or disadvantage. If it were my own that thou art desired to be good unto, methinks reason should move thee somewhat to pity it. But alas, it is thy own, thy own soul. What shall it profit a man if he shall gain the whole world, and lose his own soul? God's people wish well to the souls of others, and wilt not thou wish well to thy own? And if this will not provoke thee, then think,

Again, 2. If thou lose thy soul, it is thou also that must bear the blame. It made Cain stark mad to consider that he had not looked to his brother Abel's soul. How much more will it perplex thee to think, that thou hadst not a care of thy own? And if this will not provoke thee to better thyself, think again,

G 2

3. That

3. That if thou wilt not run, the people of God are resolved to deal with thee even as Lot dealt with his wife, that is, leave thee behind them. It may be thou hast a father, mother, brother, &c. going post-haste to heaven, wouldst thou be willing to be left behind them? Surely
no.

: Again, 4. Will it not be a dishonour to thee to see the very boys and girls in the country to have more wit than thyself? It may be the servants of some men, as the housekeeper, plowman, scullion, &c. are more looking after heaven than their masters. I am apt to think sometimes, that more servants than masters, that more tenants than landlords, will inherit the kingdom of heaven. But is not this a shame for them that are such? I am persuaded you scorn, that your servants should say that they are wiser than you in the things of this world; and yet I am bold to say, that many of them are wiser than you in the things of the world to come, which are of greater concernment.

Exposition.

Expostulation.

Well then, sinner, what sayst thou? Where is thy heart? Wilt thou run? Art thou resolved to strip? Or art thou not? Think quickly, man, it is no dallying in this matter. Confer not with flesh and blood; look up to heaven, and see how thou likest it; also to hell, (of which thou mayest understand something in my book, called, A few sighs from hell; or, The groans of a damned soul, which I wish thee to read seriously over), and accordingly devote thyself. If thou dost not know the way, enquire at the word of God; if thou wantest company, cry for God's Spirit; if thou wantest encouragement, entertain the promises. But be sure thou begin betimes; get into the way, run apace, and hold out to the end; and the Lord give thee a prosperous journey.

FAREWELL.

(78)

T H E
L I F E A N D D E A T H
O F
Mr. JOHN BUNYAN;

*Author of the PILGRIM'S PROGRESS, and
late Preacher of the Gospel at BEDFORD.*

The righteous shall be in everlasting remembrance,
Psal'm cxii. 6.

MR. John Bunyan was born at Elstow in the county of Bedford, within a little mile of that town, in the year 1628, of honest but very poor parents, his original being so mean and despicable, his father by trade a mender of pots or kettles, vulgarly called a tinker ; that I know not in whom the words of the great apostle to the Gentiles, in his first chapter of the first epistle to the

the

the Corinthians, were more fully exemplified, than in Mr. Bunyan; the words are these, For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; that no flesh might glory in his presence: And this he himself was ready upon all occasions to own, that God might have the glory of his own grace; for though his original and birth was but poor and despised, yet it pleased God to chuse him before many others to be an instrument for the bringing of many souls unto God: And that the grace of God that was given to him may be the more exceedingly magnified; we will give some brief account of what he was before the grace of God appeared to him.

His parents took care to give him that learning that was suitable to their condition, bringing him up to read and write; but so great was his natural depravity, and his proneness to all evil, that he quickly forgot both, being only wise to do evil; but to do or learn that which was good he had no heart or knowledge; addicting himself so much
in

in his very childhood to cursing, swearing, lying and blaspheming, that he had few equals in wickedness; insomuch that I remember I have heard him say, with grief of heart, he was a town sinner; that is to say, one notoriously wicked, by all the town where he lived: Yet was not his conscience scared,

But notwithstanding all this wickedness of his God did not utterly leave him, but followed him sometimes with convictions, and sometimes with judgments, but yet such as had in them a mixture of mercy: At one time he fell into a creek of the sea, and then hardly escaped drowning; and at another time fell out of a boat into the Bedford river, but there he was also preserved, though with difficulty: But, alas! it was neither mercy nor judgment that could yet awaken him, for he had given up himself to the love of sin, and after it he was resolved to go on, whatever rubs he met with in the way.

Yet God left not himself without a witness in his soul, often checking him in one way or another: As one day being at Sly with his companions,

ons, a voice suddenly started from heaven in his soul, saying, Wilt thou leave thy sins and go to heaven, or have thy sins, and go to hell? This put him into such a consternation, that he immediately left the sport, and looking up to heaven, he thought he saw the Lord Jesus looking down upon him, and threatening him with some grievous punishments for his ungodly practices.

But see the wiles of Satan: No sooner had this made some impression in his mind, but the devil suggested to him, That he had been a great and grievous sinner, and that it was now too late for him to look after heaven, for Christ would not forgive him, nor pardon his transgressions. And this was no other than the devil's usual practice; First, for to draw sinners to commit all iniquity with greediness, and then, to persuade them there is no hope of mercy left, that thereby the sinner may be prevail'd with to go on in sin; And this was the effect that this suggestion drew to Mr. Bunyan; who looking upon himself as one that had sinned beyond the reach of mercy, thought within himself that he would take his fill of sin,
it

it being the only pleasure he was ever like to take. And yet these pleasures of sin, through the wonderful operation of the Holy Spirit, were so often embittered to him that he could take but little satisfaction in them. Thus the labour of the natural man, or man before conversion, doth but weary him, because he knoweth not the way to the city of God, Eccles. 10. 15.

Once being going on the full career of sin, and belching out oaths like the madman that Solomon speaks of, who scatters abroad firebrands, arrows and death, he was reprov'd severely by a woman who was a notorious sinner herself, who told him that he was the ugliest fellow for swearing that ever she heard in all her life; and that by his doing this, he was able to spoil all the youth in the town if they came but into his company. This reproof coming from such a woman whom he knew to be very wicked and ungodly, filled him with secret shame, and wrought more with him than many that had been given him before by those that were sober and godly, and made him with that he had never known what it was to be a swearer, and even made him out of love with it, and

and from that time forward even much to refrain from it.

In a little time after he fell into the company of a poor man, that made profession of religion, whose discourse of religion, and of the scriptures, so affected Mr Bunyan, that he betook himself to reading the Bible, especially the historical part thereof, but was yet ignorant both of the corruption and depravity of his nature, and by a necessary consequence, of the want and worth of Jesus Christ to save him.

However, this produc'd outward reformation, both in his words and life, and he now was fallen into a kind of legal religion; working for life, and making up a righteousness for himself thereby; so that while he thought he kept the commandments he had comfort; but when at sometimes he broke any of them, then his conscience was full of guilt and trouble; but then upon his sorrow and repentance he heal'd himself again, and thought thereby he had made God amends, and all was well.

And thus he continued for some time, very near a year, his neighbours all that time taking him

him for a very good man, and wondering at his reformation. Tho' indeed all that time he was as far from the way of life, as when he was the most prophane; tho' as himself phrases it, his change of life and manners was as remarkable as for a Tom of Bedlam to become a sober man.

And now those that spoke ill of him before, began to praise and commend him, which notwithstanding his reformation, puff'd him up with pride, and fill'd him with hypocrisy.

But alas! this was but lopping off the branches of sin, whilst the root of unregeneracy remained. Not long after the providence of God so order'd it, that Mr Bunyan went to Bedford to work upon his calling, (being his father's trade, a tinker,) and happen'd there to hear three or four poor women, who were sitting in the sun, discoursing together about the things of God; which caus'd him to draw near to them, for he was by this time himself become a mighty talker of religion; but when he heard them a while, as himself confessed, he heard indeed, but he understood not, for they spoke of things above his reach;

reach, discoursing of the new-birth, and the work of God on their hearts, and how they were convinced of their miserable state by nature ; they talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted and supported against the temptations of the evil one in particular, and told each other by which they had been afflicted, and how they were born up under his assaults. He heard them likewise discourse of the wretchedness of their own hearts and of their unbelief; and of contemning and abhorring their own righteousness, as filthy and insufficient to do them any good. And all this appear'd to him to be spoken with such pleasantness of scripture-language, and with such an appearance of grace in all they said, that they seem'd to him as if they had found a new world ; or as if they were people that dwelt alone, and were not to be reckoned among their neighbours.

It was upon this discourse of theirs that he began to feel some unusual agitations in his own heart, and to be conscious to himself that his condition was not so good as he had thought it to be ; because in all his thoughts about religion

H

and

and salvation, the new-birth never entered into his mind, but found it was a thing he wholly was a stranger to, and unacquainted with; nor did he ever know the comfort of a word or promise, nor the deceitfulness and treachery of his own wicked heart, and as for secret thoughts, he had never taken any notice of them, nor did he at all understand what Satan's temptations were, or how they were to be withstood, or resisted.

But however, this discourse of these good women mightily affected him, and made him very desirous to hear further of these things: and therefore he made it his business to be going often into the company of those people: for God had touched his heart by their discourse, and he could not stay away. And so intent was his mind upon the knowledge of these things, that his heart was like the horse-leech at the vein, still crying out, Give, give, Prov. 30. 15. And now nothing but the revelation of the mystery of faith in his own heart, could satisfy him, for his whole soul was so fixed on eternity, and the things of the kingdom of God, so far as he knew, that neither pleasures nor profits, persuasions or threats, could make him let go his hold; insomuch that I have
heard

heard him say, That it would then have been as difficult at that time to have taken his mind from heaven to earth, as he has found it often since to get it from earth to heaven.

But after divine grace had been thus kindled in his heart, the devil strove hard by divers winds of temptations, to blow it out again, causing him to make several objections against himself, as, That he was cast away, and one that had no faith; and never could have any, because he was not elected.

He was a long time troubled with very sore temptations, as I said before, and three things there were that the tempter made use of to try him; one great thing was the questioning of his faith; having frequently such thoughts as these injected into his mind, How if you want faith? And how can you tell you have faith? This put him to great perplexities: H: knew not that he had it, and yet without it he saw he was like to perish for ever. So that tho' at first he was willing to overlook it, yet considering of how great moment it was for him to be satisfied therein, he was willing to put himself upon the tryal, whether

he had faith or no. But while he was considering how he should make a satisfactory trial of this matter, the tempter sought to gain an advantage upon him, coming in with this delusion, That there was no way for him to try whether he had faith, but by trying to work some miracle; not wanted scripture to back it, for as he perverted the scriptures, when he tempted our blessed Lord, so did he also the words of our blessed Saviour in tempting this his servant; urging, Mat. 17. 20. If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible to you. This temptation proceeding so far, that one day Mr Bunyan being between Elstow and Bedford (the temptation being then hot upon him to try his faith by doing some miracle) he was about to say to some puddles that were then in the horse-pod, Be dry; and just as he was going to speak this thought came into his mind, pray first, that God would make you able; and when he was about so to pray, he had some secret impulse that prevailed with him not to put his faith upon that trial. And so he

continued

continued for some time at a great loss, not knowing whether he had faith or not.

But after he had passed many days in this disconsolate state, it pleased the Father of mercies to shine in upon his soul, by that blessed word, Luke xiv. 22. 23. Compel them to come in, that my house may be filled; And yet there is room: These last words gave him abundant consolation, and were a full answer to Satan's suggestions, that the day of grace was past.

Many more were his temptations at sundry times, and on divers occasions, but God delivered him out of them all, and at last set his feet in a large place, filling his soul with joy and gladness.

About the year 1653, he was baptiz'd, and admitted a member of the church at Bedford, who having had experience of the grace of God that was in him, and how eminently God had fitted him for the work of the ministry, he was earnestly desired by the congregation to communicate to them those spiritual gifts with which God had blessed him; he at first very modestly excused himself, out of a sense of his own weak-

weakness and inability ; but being further pressed unto it by them, he consented, but thro' his bashfulness, did at first decline a public assembly, and dispensed his gift only in private among friends ; but it was with so much life and power, and so exceedingly to their edification, that they could not but give thanks to the Father of mercies for the great grace he had bestowed upon him.

After this, when some of the congregation was sent for into the country to teach, they desired Mr. Bunyan to go along with them, which accordingly he did, and by their persuation did exercise his gift (but still privately) among the good people where he came ; which they also received with rejoicing at the mercy of God shewed towards him, professing their souls very greatly edified thereby.

At the sessions he was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the church of England. Mr. Bunyan was a man of a free and open spirit, and would not dissemble to save himself,

self, especially in his Master's cause, and therefore frankly owned his being at a meeting, and preached to the people, and that he was a dissenter from the established worship, acknowledging (as the apostle Paul hath done before him) that after the way, which they called heresy, so worshipped he the God of his fathers. The justices took this open and plain dealing with them, for a confession of the indictment, and sentenced him to perpetual banishment, because he refused to conform, in pursuance of an act made by the then parliament. Upon which he was again committed to prison; where tho' his sentence of banishment was never executed upon him, yet he was kept in prison for twelve years together; bearing that tedious imprisonment in an uncomfortable and close prison, and sometimes under cruel and oppressive goalers, with that Christian patience and presence of mind, as became a minister of Jesus Christ, and such a cause as he was engaged in, and suffered for.

But tho' his enemies stirred up thereto were very many, yet were they with-held by a divine power from executing the sentence of his banishment: For God had other work for him to do in England;

England ; And when his bonds and imprisonment, thro' the over-ruling providence of that God who is both wonderful in council, and excellent in working, tended much to the furtherance of the Gospel, and by his sufferings, here, he confirmed and sealed the truth which before he had preached.

It was by making him a visit in prison that I first saw him, and became acquainted with him, and I must confess I could not but look upon him to be a man of an excellent spirit, zealous for his Master's honour, and cheerfully committing all his own concerns unto God's disposal. When I was there, there were above sixty dissenters besides himself there ; taken but a little before at a religious meeting at Kilsnoe, in the county of Bedford, besides two eminent dissenting ministers, to wit, Mr. Wheeler, and Mr. Dun, both well known in Bedfordshire, (tho' long since with God) by which means the prison was very much crowded ; yet in the midst of all that hurry which so many new comers occasioned, I have heard Mr. Bunyan both preach and pray with that mighty spirit

spirit of faith and plerophory of divine assistance,
that has made me stand and wonder.

Nor did he, while he was in prison, spend his
time in a supine and careless manner, nor eat the
bread of idleness; for there have I been witness,
that his own hands have ministred to his and his
family's necessities; making many hundred grofs
of long tagg'd faces, to fill up the vacancies of his
time, which he had learned for that purpose since
he had been in prison. There also I surveyed his
library, the least, and yet the best that ever I
saw, consisting only of two books, a bible, and
the book of martyrs. And during his imprison-
ment, (since I have spoke of his library) he writ
several excellent and useful treatises, particularly,
The holy city, Christian behaviour, The resurrec-
tion of the dead, and grace abounding to the
chief of sinners; with several others.

I cannot leave the subject of his imprisonment,
till I have given the reader a taste of some of his
experience there: He professeth he never had so
great an inlet all his life into the word of God as
then. Those scriptures that he saw nothing in
before,

before, were, when in prison, made to shine upon him. Jesus Christ also was never more real and apparent to him than then, For there, said he, I have seen him and felt him indeed. And that word, Pet 2. 16. We have not preached unto you cunningly devised fables, was a blessed word unto him there; he has at sometimes been so carried up above all fears and temptations, that he has been able to laugh at destruction, and to fear neither the horse nor his rider. There it was that God gave him sweet and precious sights of the forgiveness of his sins, and of being with Jesus in another world. Yea, there it was that he found upon every temptation God stood by him and rebuked the tempter.

But notwithstanding all this, he found he was a man compassed with infirmities, and as a concernment for his poor wife and children would now and then be thrusting in, the parting from whom would be to him like the pulling of his flesh from his bones: (for he was both a loving and tender husband, and an indulgent father, perhaps somewhat to a fault) and the many miseries, hardships and want that his poor family was like to meet withal, if he should be taken from them, would
often

often come into his mind, especially his daughter who was blind, which lay nearer his heart than all the rest; and the thought of her enduring hardship, would at sometimes be almost ready to break his heart. But he found God gracious to him, even in this particular also; greatly supporting him by these two scriptures, Jer. 49. 17 and Chap. 15. 11. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. The Lord said, verily it shall go well with thy remnant; verily, I will cause thy enemies to treat thee well in the time of evil.

After this blessed man had suffered twelve years and a half imprisonment for the testimony of a good conscience, and stopt the mouths of his greatest enemies, by his holy, harmless, and inoffensive conversation; it pleased God to stir up the heart of Dr. Barlow, Bishop of Lincoln, to be a means of his deliverance, which I mention to the bishop's honour.

After this, being at liberty, he would frequently look back upon former deliverances, and bless God; of which some were exceeding remarkable,

and

and none more so than that which I am going now to relate : Being a soldier in the parliament's army at the siege of Leicester, in 1645, he was drawn out to stand sentinel, but another soldier voluntarily desired to go in his room ; which Mr. Bunyan consenting to, he went, and as he stood sentinel there, was shot into the head with a musket bullet, and died.—This was a deliverance that Mr. Bunyan would often mention, but never without giving thanks to God.

The last act of his life was a labour of love and charity ; for a young gentleman, who was Mr. Bunyan's neighbour, having fallen into the displeasure of his father, he desired Mr. Bunyan to be the instrument of making up the breach, which he both undertook and happily effected, but in his return to London, being overtaken with excessive rains, and coming into his lodgings very wet, which was Mr. Strudwick's a grocer, at the star upon Snow-hill, he fell sick of a violent fever, which he bore with much constancy and patience, resigning himself up to be dissolved, that he might be with Christ ; and in this holy frame of spirit, after a sickness of ten days, he breathed out his
soul

soul into the hands of his blessed Redeemer,
following his happy pilgrims from the city of
destruction to the heavenly Jerusalem.

I

Mr.

(98)

Mr. B U N Y A N's

L A S T

S E R M O N.

Preached JULY 1688.

JOHN i. 13. *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

THE words have a dependence on what goes before, and therefore I must direct you to them for the right understanding of it. You have it thus : He came to his own, but his own received him not ; but as many as believed on him, to them gave he power to become the sons of God,
even

even to them that believe on his' name ; Which were born, not of blood, nor of the will of the flesh, but of God. In the words before, you have two things.

1. Some of his own rejecting him when he offered himself to them.

2. Others of his own receiving him and making him welcome ; those that reject him, he also passes by ; but those that receive him, he gives them power to become the sons of God. Now, lest any one should look upon it as good luck or fortune, says he, They were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. They that did not receive him, they were only born of flesh and blood ; but those that receive him, they have God to their father, they receive the doctrine of Christ with a vehement desire.

First, I will shew you what he means by blood : They that believe are born to it, as an heir is to an inheritance : They are born of God, not of flesh, nor of the will of man, but of God ; not of blood, that is, not by generation, not born to the king-

dom of heaven by the flesh; not because I am the son of a godly man or woman, that is meant by blood, Acts xvii. 26. He has made of one blood all nations: But when he says here, Not of blood, he rejects all carnal privileges they did boast of. They boasted they were Abraham's seed; No, no, says he, it is not of blood; Think not to say, you have Abraham to your father, you must be born of God, if you go to the kingdom of heaven.

Secondly, Nor of the will of the flesh. What must we understand by that?

First, It is taken for these vehement inclinations that are in man to all manner of looseness, fulfilling the desires of the flesh; that must not be understood here: men are not made the children of God by fulfilling their lustful desires. It must be understood here in the best sense: There is not only in carnal men a will to be vile, but there is in them a will to be saved also; a will to go to heaven also. But this it will not do, it will not privilege a man in the things of the kingdom of God; natural desires after the things of another world, they are not an argument to prove a
man

man shall go to heaven whenever he dies ; I am not a free willer, I do abhor it, yet there is not the wickedest man, but he desires some time or other to be saved ; he will read some time or other, or it may be pray ; but this will not do. It is not in him that wills, nor in him that runs, but in God that shews mercy ; there is willing and running, and yet to no purpose, Rom. ix. 16. Israel, which followed after the law of righteousness, have not obtained it. Here I do not understand, as if the apostle had denied a virtuous course of life to be the way to heaven ; but that a man without grace, though he have natural gifts, yet he shall not obtain a privilege to go to heaven, and be the son of God : Though a man without grace may have a will to be saved, yet he cannot have that will God's way ; nature, it cannot know any thing but the things of nature ; the things of God knows no man, but by the spirit of God ; unless the Spirit of God be in you, it will leave you on this side the gates of heaven : Not of blood, nor of the will of man, but of God. It may be some have a will, a desire that Ishmael may be saved, know this, it will not save thy child. If it was our will, I would have you all go to heaven. How many is there in the world,

that pray for their children, and cry for them, and ready to die, and this will not do? God's will is the rule of all, it is only through Jesus Christ, which was born, not of flesh, nor of the will of man, but of God. Now I come to the doctrine.

Men that believe in Jesus Christ, to the effectual receiving of Jesus Christ, they are born to it: He does not say they shall be born to it, but they are born to it; born of God unto God, and the things of God, before he receives God to eternal salvation. Except a man be born again, he cannot see the kingdom of God. Now unless he be born of God he cannot see it. Suppose the kingdom of God be what it will, he cannot see it before he be begotten of God; suppose it be the gospel, he cannot see it before he be brought into a state of regeneration; believing is the consequence of the new birth: Not of blood, nor of the will of man, but of God.

1. I will give you a clear description of it under one similitude or two; A child before it be born into the world, is in the dark dungeon of its

its mothers womb ; so a child of God, before he be born again, is in the dark dungeon of sin, sees nothing of the kingdom of God ; therefore it is called a new birth ; the same soul has love one way in its carnal condition, another way when it is born again.

2. As it is compared to a birth resembling a child in his mother's womb, so it is compared to a man being raised out of the grave ; and to be born again, is to be raised out of the grave of sin : Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. To be raised from the grave of sin, is to be begotten and born, Rev. i. 5. There is a famous instance of Christ, He is the first begotten from the dead, he is the first born from the dead, unto which our regeneration alludeth ; that is, if you be born again by seeking those things that are above, then there is a similitude betwixt Christ's resurrection and the new birth, which was born, which was restored out of this dark world, and translated out of the kingdom of this dark world into the kingdom of his dear Son, and made us live a new life ; this is to be born again ; and he that is delivered from
the

the mother's womb, it is by the help of the mother; so he that is born of God, it is by the Spirit of God. I must give you a few consequences of a new birth.

1. First of all, A child, you know, is incident to cry as soon as it comes into the world; for if there be none else, they say it is dead; You that are born of God, and Christians, if you be not criers there is no spiritual life in you. If you be born of God you are crying ones, as soon as he has raised you out of the dark dungeon of sin; but cannot you cry to God, What must I do to be saved? As soon as ever God had touched the goaler, he cries out, Men and brethren, what must I do to be saved? Oh! how many prayerless professors is there in London, that never pray? Coffee houses will not let you pray, trades will not let you pray, looking-glasses will not let you pray; but if you was born of God, you would.

2. It is not only natural for a child to cry, but it must crave the breast, it cannot live without the breast, therefore Peter makes it the true trial of a new-born babe: The new-born babe desires the sincere milk of the word, that he may grow thereby.

by. If you be born of God, make it manifest by desiring the breast of God: Do you long for the milk of the promises? A man lives one way when he is in the world, another way when he is brought unto Jesus Christ. *Isaiah lxi.* They shall suck and be satisfied; if you be born again, there is no satisfaction till you get the milk of God's word into your souls, *Isaiah lxvi. 11.* To suck and be satisfied with the breasts of consolation; O what is a promise to a carnal man; a whorehouse, it may be, is more sweet to him, but if you be born again, you cannot live without the milk of God's word. What is a woman's breast to a horse? But what is it to a child? There is its comfort night and day, there is its succour night and day; O how loth are they that it should be taken from them; minding heavenly things, says a carnal man, is but vanity, but to a child of God, there is his comfort.

2. A child that is newly born, if it have not other comforts to keep it warm, than it had in its mother's womb, it dies; it must have something got for its succour; so Christ had swaddling-cloaths

cloaths prepared for him ; so those that are born again, they must have some promise of Christ to keep them alive ; those that are in a carnal state, they warm themselves with other things ; but those that are born again, they cannot live without some promise of Christ to keep them alive ; as he did to the poor infant in Ezekiel xvii. I covered thee with embroidered gold ; and when women are with child, what fine things will they prepare for their child ! O but what fine things has Christ prepared to wrap all in that are born again ? O what wrappings of gold has Christ prepared for all that are born again ! Women will dress their children, that every one may see them how fine they are ; so he in Ezekiel xvi. 11. I decked thee also with ornaments, and I also put bracelets upon thy hands, and a chain on thy neck, and I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head ; and says he in the 13th verse, Thou didst prosper into a kingdom ; this is to set out nothing in the world, but the righteousness of Christ, and the graces of the Spirit, without which a new-born babe cannot live, unless they have the golden righteousness of Christ.

4. A child, when it is in its mother's lap, the mother takes great delight to have that which will be for its comfort ; so it is with God's children, they shall be kept on his knee, Isaiah lxvi. 12. They shall suck and be satisfied with the breasts of her consolation, ver. 13. As one whom his mother comforteth, so will I comfort you : There is a similitude in these things that no body knows of, but those that are born again.

5. There is usually some similitude betwixt the father and the child, it may be the child looks like its father ; so those that are born again, they have a new similitude, they have the image of Jesus Christ, Gal. iv. Every one that is born of God, has something of the features of heaven upon him. Men love those children that are likest them most usually, so does God his children ; therefore they are called the children of God : but others do not like him, therefore they are called Sodomites. Christ describes children of the devil by their features ; the children of the devil, his works they will do. All works of unrighteousness they are the devil's works ; if you are earthly, you have more the image of the earth ; if heavenly,

heavenly, you have bore the image of the heavenly.

6. When a man has a child, he trains him up to his own liking, they have learned the custom of their father's house ; so are those that are born of God, they have learned the custom of the true church of God ; there they learn to cry, My Father, and my God ; they are brought up in God's house, they learn the method and form of God's house, for regulating their lives in this world.

7. Children, it is natural for them to depend upon their father for what they want ; if they want a pair of shoes they go and tell him ; if they want bread, they go and tell him ; so should the children of God do. Do you want spiritual bread? go tell God of it. Do you want strength of grace? ask it of God. Do you want strength against Satan's temptations? go and tell God of it. When the devil tempts you, run home and tell your heavenly Father ; go pour out your complaints to God. This is natural to children ; if any wrong them, they go and tell their father ; so
do

do those that are born of God ; when they meet with temptations, go and tell God of them.

The first use is this, to make a strict inquiry, whether you be born of God or not. Examine by those things I laid down before, of a child of nature, and a child of grace : Are you brought out of the dark dungeon of this world into Christ ? Have you learned to cry, My Father ? Jer. iii. 16. and I said, Thou shalt call me thy Father. All God's children are criers. Cannot you be quiet without you have a belly-full of the milk of God's word ? cannot you be satisfied without you have peace with God ? Pray you consider it, and be serious with yourselves ; if you have not these marks, you will fall short of the kingdom of God ; you shall never have an interest there ; there is no intruding ; They will say, Lord, Lord, open to us, and he will say, I know you not : No child of God, no heavenly inheritance. We sometimes give something to those that are not our children, but not our lands. O do not flatter yourselves with a portion among the sons, unless you live like sons ; when we see a king's son play with a beggar, this is unbecoming ; so if you be the king's children, live like the king's children, if you be risen with Christ, set your

affections on things above, and not on things below; when you come together, talk of what your Father promised you; you should all love your Father's will, and be content and pleased with the exercises you meet with in the world; if you are the children of God live together lovingly; if the world quarrel with you it is no matter; but it is sad, if you quarrel together; if this be amongst you, it is a sign of ill-breeding, it is not according to the rules you have in the word of God. Dost thou see a soul that has the image of God in him? Love him, love him; say, this man and I must go to heaven one day; serve one another, do good for one another; and, if any wrong you, pray to God to right you, and love the brotherhood.

Lastly, If you be the children of God, learn that lesson, Gird up the loins of your mind as obedient children, not fashioning yourselves according to your former conversation; but be ye holy in all manner of conversation: consider that the holy God is your Father, and let this oblige you to live like the children of God, that you may look your Father in the face with comfort another day.

F I N I S,



